

23 Jumaada-al-Akhir 1439AH - 28th Jumaada-al-Akhir 1439AH
10th March - 16th March 2018



50 MIND-BLOWING ISLAMIC POSTS

On the Internet This week!
By Muslim Social Media Users and Bloggers

WEEK 13

Pristinecreed.com/laythlist/



A Dawaah of clicks...

13

All praise is due to Allah, the Lord of the Alameen. May His peace and blessings be upon our noble prophet Muhammad (salallahu alayhi wasalaam), his household, his companions and all those who follow his laid path till the day of judgement.

Here is another edition of Layth's List again for this week. We trust it meets you well?

We sincerely appreciate all those who took their time out to send us their feedbacks, may Allah reward every one of us abundantly.

Among what were suggested recently is for the Layth's List crew to reorientate its readers (especially its new readers) on the inner workings of Layth and the reason exactly why this listicle was established; it is published for no reason except to publicize beneficial Islamic posts featured across the social media and the wider internet every week, with a new concept.

Sadly, the number of beneficial posts making the round of the internet every week probably equals the number of ignorant Muslims who knows little or nothing about their religion, but who are restricted to their own social media circles within the circle of their (presumably) ignorant online friends. Layth's List was created to bridge this gap. It can be sent to anybody virtually through any platform (by its download link) and the messages therein can get to the even the most remote Muslim wallowing in innocent ignorance on any corner of the internet.

In mind, this listicle was created to serve as a learning medium, and at the same time, to present the posts it is covering in the most familiar and easy formats possible for its intended readers. We have no doubt the concept is working in this aspect in shaa Allah.

Another recent suggestion is to place more emphasis on the interactive feature of this PDF. Bearing that in mind, we have rephrased the text at the bottom of every picture or barline in more clearer terms so the new reader will easily know clicking on them will take them straight to the site where the concerned article was sourced. At the same time, the link buttons at the bottom of every article still works.

For those finding it difficult to use the link buttons, Note that Layth's List is best enjoyed with Adobe PDF reader. However, any other reader apart from the one giving any user problems can also work fine (in case the user lack Adobe PDF reader); there is really a lot from which to choose in that aspect.

Please contact us if you'll like us to follow your posts, or if you'll like to **nominate someone whose posts can be followed by us**. We'll be especially glad to have your nominations! We'll just recommend you inform the person you nominate as soon as possible.

To contact us is simple, all our social media addresses, email and phone numbers are just at the end of this page.

Layth List e-magazine is run by a group of dedicated volunteers. The continued weekly production of the magazine is sustained through donations and advertisements in the magazine. All proceeds generated by the magazine are put back as expense in sourcing for more contents for our numerous readers who access the magazine at no cost.

For nominations, pls call/text/whatsapp:

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NASIR

1



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Up till now, Ustaz Abdul Fataah Sarumi - may Allah preserve him upon goodness - still washes his father's cloth with his hands !! This your own "Salafiyah" that lack manners, decorum and respect for elderly people need to be redressed .
#akhlaaqakhlaaqlihwah

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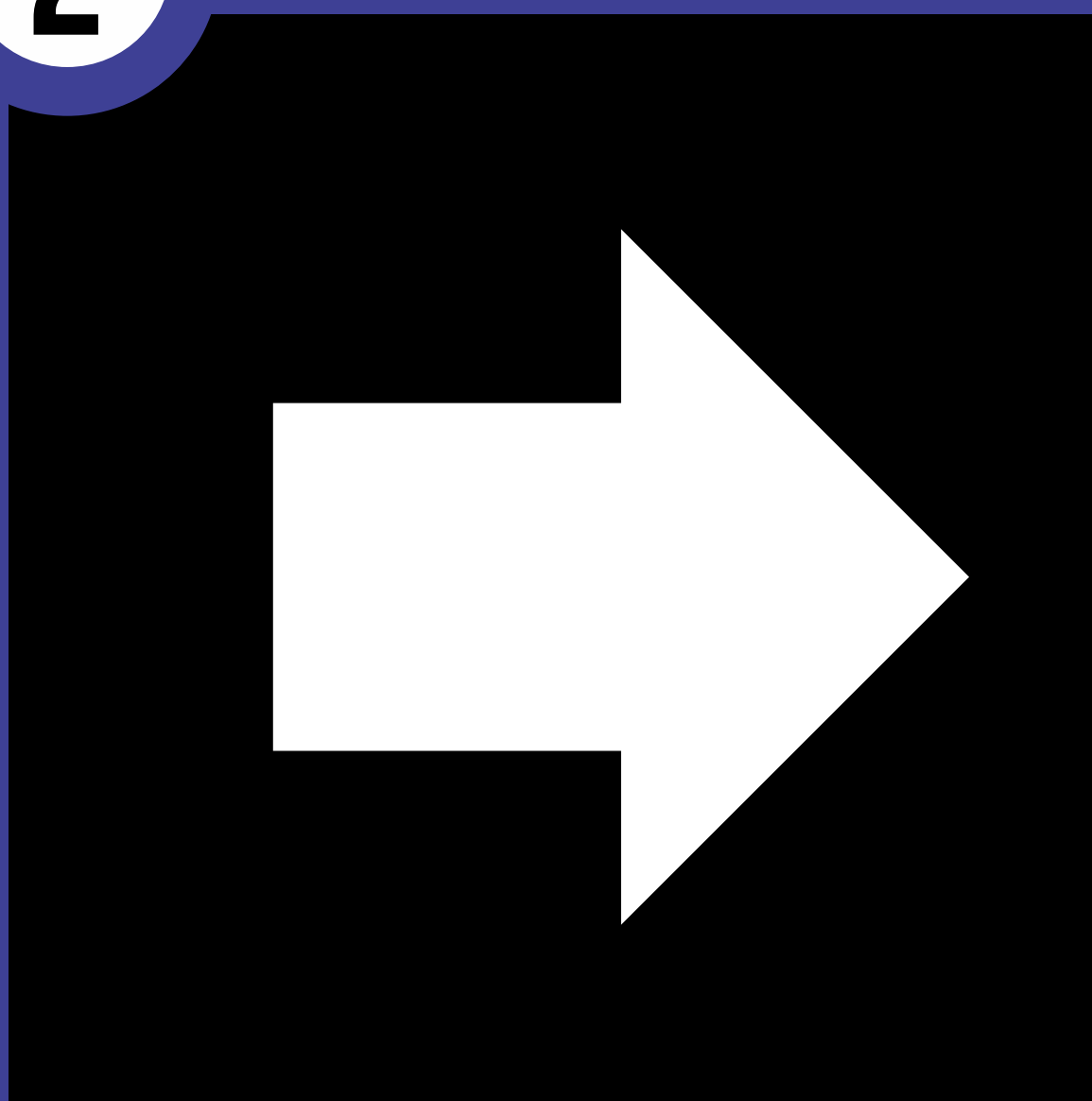
Abu Ayman Al A'saliyy

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“And whatever good ye send forth for your souls before you, ye shall find it with Allah. For Allah sees Well all that ye do.” (2:110)
In this ayah it is clear that whatever a person does, either good or bad in this life, it automatically gets sent to the world hereafter and it is that on the bases of which a person should be held accountable.

Therefore, it is more than imperative that a Muslim sends as much good as possible in the world hereafter, so that he or she could receive a good reward.

As far as the ways and methods of preparing for the world hereafter in general and the Day of Judgment in particular is concerned, a Muslim must do all that is virtuous and righteous.

The lines below give a few of the ways by following which a Muslim can ensure that on the Day of Judgment, he or she receives heavens as a reward.

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Ruling on women uncovering their hands and feet in Salāh.
Shaykh ‘Abdul ‘Az ī z Ibn B ā z ()
Fatwas of Nur ‘Ala Al-Darb (7/248)
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“ As for disbelief by way of doubt, this is uncertainty. Hence, if a Muslim has doubt in his heart: is that which the Prophet [ﷺ] delivered true or not? Will there truly be a resurrection or not? Is there really a paradise and hell-fire or not? This individual has disbelieved due to his uncertainty even if he prays, fasts and does other forms of good deeds. As long as he is not certain in his faith and he possesses doubts and uncertainty concerning what was delivered by the Messenger [ﷺ] or he says: It is possible that Islaam is the truth and it is likewise possible that it is not the truth. This type of individual has apostated from Islaam. ”

[Sharh Nawaaqid Al-Islaam, (Page: 24) | Translated By Abu Isma’eel Mustafa George]

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Speaking About That Which Concerns You

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Speaking About That Which Concerns You

Malik Bin Dinar [] said:

« إِذَا رَأَيْتَ قَسَاوَةً فِي قَلْبِكَ ، وَوَهْنًا فِي بَدَنِكَ ، وَحِرْمَانًا فِي رِزْقِكَ ، فَاعْلَمْ أَنَّكَ تَكَلَّمْتَ فِيمَا .»

“When you see that there is hardness in your heart, weakness in your body and you have been prohibited from your provisions, then know that you have spoken about something which does not concern you. ”

[Faydh al-Qadeer, (1/286) | Translated By Abbas Abu Yahya Miraath al-Anbiyya]

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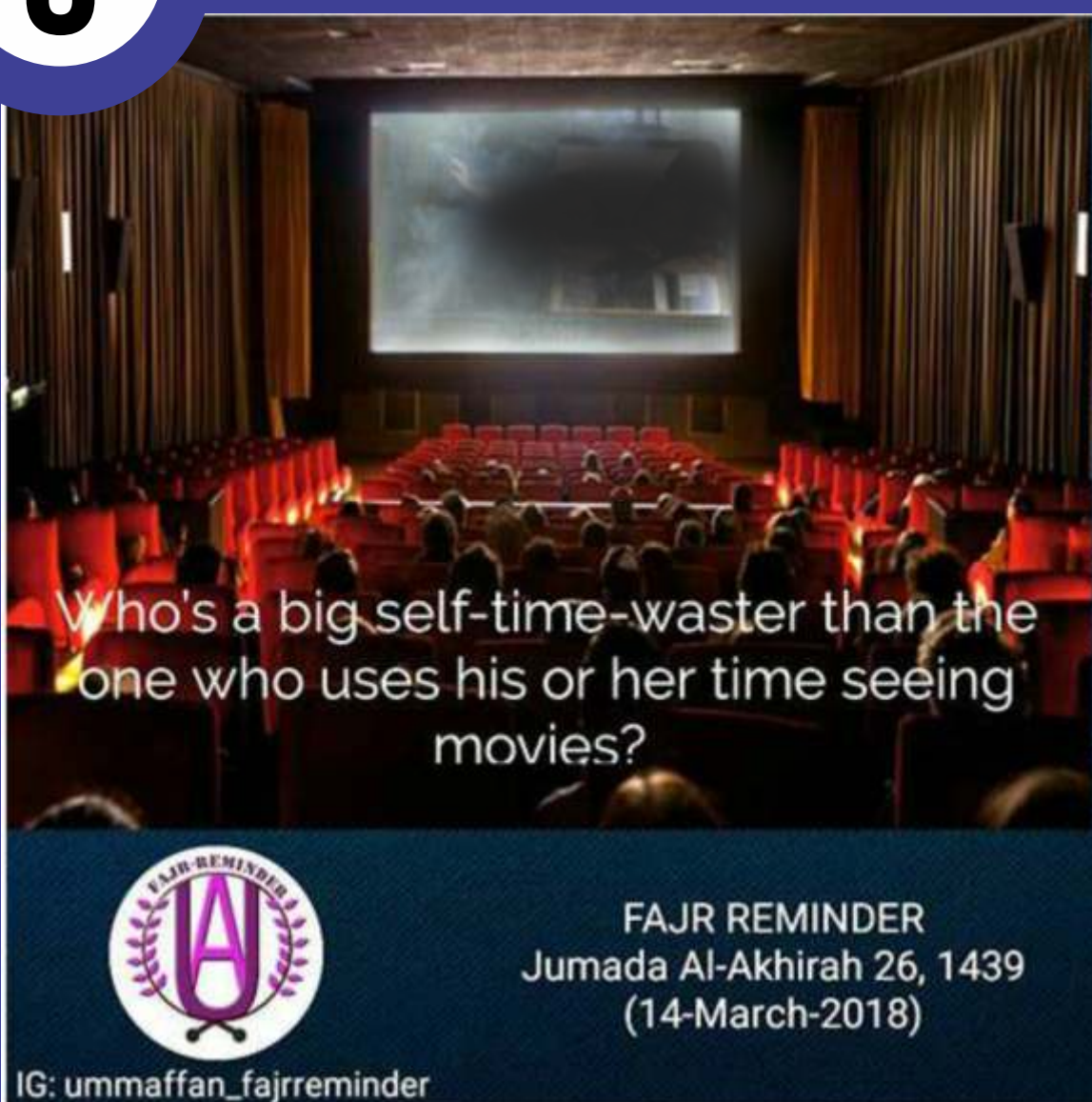
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How Do we Understand the Actions of some of the Salaf in Advising the Ruler Publicly?

Question:

Noble Shaykh, how do we reconcile between the statement of the Prophet (sallallaahu 'alayhi wa sallam), “Whosoever desires to advise the ruler, then let him not do so publicly,” to the end of the hadeeth, and between the action of some of the Scholars of the Salaf in opposing the rulers publicly, such as Sa'eed Ibn Jubayr (d.95H), al-'Izz Ibn 'Abdus-Salaam (d.660H) and other than them. And may Allaah reward you with goodness.

Answer:

Firstly: With regards to the advise that is specific to the rulers of the Muslims whom Allaah has obligated upon their constituents that they obey them, respect them and supplicate for them privately and in public, as long as they offer the Prayer and keep the streets safe and carry out the prescribed punishments. So there is advice for them and there is enjoinder and prohibition take them in accordance with whatever is appropriate for their situation, their reality and their position. And this is what is indicated by the hadeeth. As for what has emanated from the two that have been mentioned by the questioner, then it does not amount to evidence that every person who desires to enjoin and prohibit can traverse the path of these two – rahimahumallaah. So the incidents that occurred from Sa'eed Ibn Jubayr (d.95H) and from al-'Izz Ibn 'Abdus-Salaam (d.660H), then the questioner does not know about the causes and the surrounding conditions that initially led them to advise openly.

Secondly: Let us suppose that the advice occurred publicly from the two aforementioned ones. However, the Prophet (sallallaahu 'alayhi wa sallam) said, “then let him not do so publicly.” Which of the two statements has more right to be followed: the statement of the infallible Prophet (sallallaahu 'alayhi wa sallam), and it is an authentic hadeeth, or the statement of an individual itjihad from one of the people of al-ijtihad who erred?! So he will not be excluded from a reward if Allaah so wills, and he will be forgiven for the error. So this principle is, “When there has come a hadeeth, or there has come a text from the generality of the Book of Allaah and the Sunnah of the Prophet (sallallaahu 'alayhi wa sallam), and there has also come a statement from some of the Scholars opposing this text, then precedence is to be given to the confirmed text from Allaah and the confirmed text from the Messenger of Allaah (sallallaahu 'alayhi wa sallam) and we seek an excuse for the one who is from the people of al-ijtihad and has opposed the text.” As for the one who is not from the people of al-ijtihad, but he puts himself forward and boldly becomes involved along with a group of mujtahideen whilst he has not mastered the formative elements of al-ijtihad, then this one has committed a crime against himself and he has committed a crime against other than himself. And the extent of this crime could be restricted or it could be unrestricted.

So the point of this is that there is no contradiction or conflict between the action of two individuals and the statement of the Prophet (sallallaahu 'alayhi wa sallam), “So do not do so publicly, but take him by his hand and take him into privacy. So if he accepts his advice, then he has achieved his objective. And if he refuses, then he has offered that which was upon him.” [1] We praise Allaah the Mighty and Majestic that this is the correct path which the Scholars of the Salaf and their followers in every time from amongst the times agreed with due to their knowledge and understanding of the proofs in every topic from amongst the topics of knowledge and action. And this is a great blessing and it is from the justice of the Salafee manhaj. So he is devoid of this blessing and he is not successful with it, because he has not sought it truthfully and he has not traversed its paths. So it is upon us to strive hard in attaining knowledge, understanding and information and to take

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Revive a Sunnah

*Dua
for protection
against every
kind of
harm*

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي
الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ.

`Bismillahil-ladhi la yadurru ma`as-mihi shai'un
fil-ardi wa la fis-sama'i, wa Huwas-Sami`ul-`Alim

In the Name of Allah with Whose Name there is protection against every kind
of harm in the earth or in the heaven, and He is the All-Hearing and All-Knowing

Abu Dawud and At-Tirmidhi

Being Closer to Best Of Mankind

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9

Revive a Sunnah

Responding to the muezzin



The Messenger of ALLAH ﷺ said,
"When you hear the adhan, repeat
what the Mu'adhdhin says."

[Imam Malik - Muwatta]

Being closer to Best of Mankind

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What to say when hearing the adhan (call to prayer)

1. The Sunnah recommends that while the adhan is being called, one should listen attentively and repeat every line silently after the Mu'adhdhin (the one who calls the adhan), but when he says "Hayya 'alas-Salah" and "Hayya 'ala-l-falah" "عَلَى الصَّلَاةِ وَحَيَّ عَلَى الْفَلَاحِ" one should say:

ه لا حولا ولا قوة إلا بالله La hawla wa la quwwata illa billah
(There is no might or power except with ALLAH)

The Messenger of ALLAH [peace and blessings be upon him] said, "When you hear the adhan, repeat what the Mu'adhdhin says." [Imam Malik - Muwatta]

Narrated by Yahya "Some of my companions told me that Hisham had said", "When the Mu'adhdhin said, "Haiya alas-salah (come for the prayer)." Muawiya said, "La hawla wala quwwata illa billah" and added, "We heard your Prophet (peace and blessings be upon him) saying the same." [Sahih Bukhari :: Book 1 :: Volume 11 :: Hadith 587]

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Umm Salamah رضي الله عنها said,

“Never did the Prophet ﷺ leave my house without looking towards heaven, supplicating:

اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ اَنْ اُضِلَّ، اَوْ اُضَلَّ، اَوْ اُزِلَّ، اَوْ اُزَلَّ، اَوْ اُظْلَمَ، اَوْ اُظْلَمَ، اَوْ اُجْهَلَ، اَوْ يُجْهَلَ عَلَيَّ

Allaahumma ‘innee ‘a’oodhu bika ‘an ‘adhilla,
‘aw ‘udhalla, ‘aw ‘azilla, ‘aw ‘uzalla, ‘aw ‘adhlima,
‘aw ‘udhlama, ‘aw ‘ajhala ‘aw yujhala ‘alayya

O Allah, I seek refuge in You lest I misguide others,
or I am misguided by others, lest I cause others
to err or I am caused to err, lest I abuse others
or be abused, and lest I behave foolishly
or meet with the foolishness of others.

Abu Dawud, Ibn Majah, An-Nasa'i, At-Tirmithi.
See also Al-Albani, Sahih At-Tirmithi 3/152 and Sahih Ibn Majah 2/336

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11

The Stories of the Messengers Fortify the Heart: Tafsir al-Baghawi

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Allah mentions the following ayah at the end of surah Hud:

وَكُلًّا نَّقْصُ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ ۚ وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرٌ
لِّلْمُؤْمِنِيْنَ

And each story We relate to you from the news of the messengers is that by which We fortify your heart. And there has come to you, in this, the truth and an instruction and a reminder for the believers. [11:120]

Imam al-Baghawi wrote in his book of tafsir:

وكلا نقص عليك من أنباء الرسل ما نثبت به فؤادك معناه : وكل الذي تحتاج إليه من أنباء الرسل ، أي : من أخبارهم وأخبار أممهم نقصها عليك لنثبت به فؤادك ، لنزيدك يقينا ونقوي قلبك ، وذلك أن النبي صلى الله عليه وسلم إذا سمعها كان في ذلك تقوية لقلبه على الصبر على أذى قومه

وَكُلًّا نَّقْصُ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ

And each story We relate to you from the news of the messengers is that by which We fortify your heart

meaning: Everything which you need is in the stories of the prophets. i.e., in the information about them and about their nations.

We relate their stories to you in order to fortify your heart and in order to increase you in yaqeen [certainty] and to strengthen your heart. And that is that when the Prophet (ﷺ) hears them, there in something in them that strengthens his heart to have steadfast patience in the face of the people’s harm.

[Tafsir al-Baghawi 4/208]

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Justice among wives

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Questioner: How is it possible for a man to be just amongst four wives?

Dr Sharof: The justice that Allaah makes obligatory on us has to do with al-Maaddah, things that can be bought with money and so on. We should be just when giving them money, when providing shelter, (regarding) what they wear and so on. However, it is not possible to be just amongst them in your heart. There is no one who can be just amongst his wives in his heart. You married them because you love them, but there is no doubt that you will love a person more than the other; you may not be able to identify it, but they may be the ones reading it for you. So Allaah does not ask us to be just regarding this.

What we should be just about are things we have power upon as the Prophet would say, 'I have done that which I am capable of, do not call me to account for that which I am unable to do'. This justice has to do with something which money can buy and with catering for the needs of all the wives regarding what they want. If there is a wife from the four wives you have who was brought up with eating yam flour (lafun), which is from the cheapest of foods, you should give her what she needs. A bag of yam flour may not be up to ten thousand naira. If there is another one who was brought up with Semovita, (you should give her what she desires even when) you know the amount you will spend to get that will be exorbitant if you wish to buy the same size of Semovita as that of yam flour. So we should buy whatever each of them cherishes; this is justice.

There are from women, those who have never slept on bed before, they were trained with sleeping on mat. If she insists that you must buy her a mat, the one made by hand weaving; you have to follow suit. If you decide to buy a costly one and she rejects it, you will be just once you buy what she wants for her. As for the one who desires bed, buy a bed for her; that is justice. If you want to buy clothes for them and one of them desires a cloth of three thousand naira while the other desires a cloth of six thousand naira, if you buy what each of them wants, you have applied justice. The price is not a problem, because the most important thing is to give each wife whatever she requests. This is what is referred to as equality in Islaam; this is what Allaah orders us to do.

Injustice is when you cater for the need of one wife and you neglect the need of the other wife. However, it is left to women to be patient with their husbands. Most times, they make their husbands misbehave. They frustrate their husbands by asking for needs excessively. And this makes their husbands preoccupied with their own activities alone. Women should be patient with their husbands; be patient and contented with whatever provision Allaah has given your husbands. There is no doubt that every sensible person knows that facing hardship in marriage is preferable to not having a husband to marry. This is because if you remain in your father's house, you will regret alone by the time you're insulted once in a while. You may consider committing suicide by the time you are mocked for not having a husband. Since Allaah have blessed you to have a husband, be patient with him. It is better for you than staying in your father's house. Na'am.

[SOURCE: Q&A session of the tape, "Explanation of the Harms of takfeer" at Ede]

Transcribed by Aboo Aaishah Al Odeomeey

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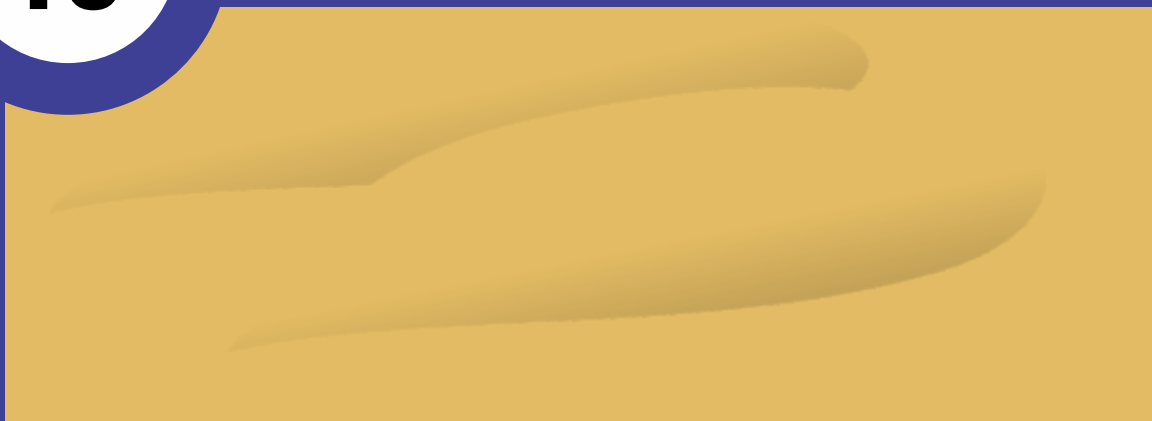
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Abu Hurairah (رضي الله عنه) reported: The Messenger of ALLAAH(ﷺ) went to the (Baqi'a) cemetery and said, "May you be secured from punishment, O dwellers of abode of the believers! We, if ALLAAH WILLS, will follow you. I wish we see my brothers." The Companions said, "O Messenger of ALLAAH (ﷺ)! Are not we your brothers?" He (ﷺ) said, "You are my Companions, but my brothers are those who have not come into the world yet." They said; "O Messenger of ALLAAH (ﷺ)! How will you recognize those of your Ummah who are not born yet?" He (ﷺ) said, "Say, if a man has white-footed horses with white foreheads among horses which are pure black, will he not recognize his own horses?" They said; "Certainly, O Messenger of ALLAAH (ﷺ)!" He (ﷺ) said, "They (my followers) will come with bright faces and white limbs because of Wudu'; and I will arrive at the Haud (Al-Kauthar) ahead of them." [Muslim, riyad as-salihin 1029, authenticated by shaykh Al-Albaanee]

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Shaykh ul-Islam Ibn Taymiyyah said:

“Whoever brings up an individual – other than the Messenger of Allah ﷺ and claims that whoever loves this individual and agrees with him, then he is from Ahl us-Sunnah wal-Jama'ah, and whoever disagrees with him is from the people of bid'ah and furqah, as is the case with the different groups amongst the followers of the imams of kalaam and other, then he is from the people of bida' and misguidance and division.”
(Majmoo Al-Fatawa Vol.3)

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Salah! We are never too busy to miss this important form of worship!

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Have you memorized Surat Al Mulk yet? Make it a goal to memorize it soon, insha'Allah. :) It's only 30 ayahs!

Narrated Abu Hurairah that the Prophet (ﷺ) said:

"Indeed there is a Surah in the Qur'an of thirty Ayat, which intercedes for a man until he is forgiven. It is [Surah] Tabarak Alladhi Biyadihil-Mulk." (Jami' at-Tirmidhi)

#Do_it_its_Sunnah

#HappinessIsSunnah

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ عَبَّاسِ الْجُسَمِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "إِنَّ سُورَةَ مِنَ الْقُرْآنِ ثَلَاثُونَ آيَةً شَفَعَتْ لِرَجُلٍ حَتَّى غُفِرَ لَهُ وَهِيَ سُورَةُ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ". هَذَا حَدِيثٌ حَسَنٌ.

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Messenger of Allah (ﷺ) said.

"He who has taken food and says at the end: 'Al- hamdu lillahi-lladhi at'amani hadha, wa razaqanihi min ghairi haulin minni wa la quwwatin (All praise is due to Allah who has given me food to eat and provided it without any endeavour on my part or any power),' all his past sins will be forgiven."

Reported Mu'adh bin Anas. [At-Tirmidhi].



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Do you want to eat and the have all your past sins forgiven? Then follow this beautiful Hadith.

Mu'adh bin Anas (RAA) reported that Messenger of Allah (ﷺ) said,

"He who has taken food and says at the end:

'Al- hamdu lillahi-lladhi at'amani hadha, wa razaqanihi min ghairi haulin minni wa la quwwatin (All praise is due to Allah Who has given me food to eat and provided it without any endeavour on my part or any power),' all his past sins will be forgiven."

[At-Tirmidhi].

#Do_it_its_Sunnah

#HappinessIsSunnah

قال رسول الله صلى الله عليه وسلم: "من أكل طعاماً فقال: الحمد لله الذي أطعمني هذا، ورزقنيهِ من غير حول مني ولا قوة، غفر له ما تقدم من ذنبه".

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@MarkazMuaadh



Shaykh Muhammad bin Saalih al-'Uthaymeen رحمه الله said:

"...And the envier (one who has destructive envy) should know that envy does not increase him except in sadness, distress, anxiety and misery."

[تاوى سؤال على الهاتف ١٠٥ / ١]

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In many matters, especially when there is no clear evidence/ruling from the Kitaab and Sunnah, but when there is some basis, the scholars use Hikmah (Wisdom) for giving a specific Fatwa.

Example: Closing the stores at prayer times. There is no clear evidence that the stores have to be closed every time one hears the Adhaan. But when the scholars in Saudi Arabia implemented that rule, it worked for the people's advantage.

1) It created a universal environment for promoting Islaam and 'Ibaadah.

2) It gave opportunities for those who prayed regularly to go for prayers without hesitation and/or approval from the employers.

3) It guaranteed that everyone would pray together and on time. Thus forming a bigger congregation and praying in the earlier time, both of which are emphasized Sunnah.

4) It provided opportunities for those who did not pray to learn and get into the habit of praying regularly.

5) To a large extent, it prevented the customers and the employers from holding back the workers and employees from praying on time. Otherwise, it would lead to delay or forgetting about it altogether because of work.

Now, those of weak Imaan (Faith) are complaining that closing the stores are causing them financial losses, in terms of losing time and customers.

But what they are forgetting is that the Barakah (blessings) they were receiving in their trade was because of their prayers.

Rather, the prayer itself was the source of their success. As the Muadhdhin says in the Adhaan: “Come to prayer, come to success.”

So, when they start delaying their prayers, the Barakah will go; and when they stop praying, their Imaan will go. Losing their Dunya and the Aakhirah.

Narrated Abu Hurairah: Allaah's Messenger ﷺ said: “By Him (Allaah) in Whose Hands my life is, I thought to give order for collecting fire wood and then order someone to pronounce the Adhaan for the prayer and then order someone to (pronounce the Iqaamah and) lead the people in prayer and then I would go from behind and burn the houses of men who did not present themselves for the (compulsory congregational) prayer. By Him in Whose Hands my life is, if anyone of you had known that he would receive a bone covered with meat or two (small) pieces of meat present in between two ribs, he would come for 'Ishaa' prayer.” [Saheehain]

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☞ If Only You Were To Know

Prophet Mu ammada allallāhu- Alaihi Wa Sallam said:

“If you knew what (reward) is for you with Allāh (for patience upon hardship); you would LOVE to be INCREASED in POVERTY and NEED.”

• [مختصر صحيح الجامع الصغير برقم ٥٢٦٥ ، صححه الألباني]

Translated By: Sameeullaah Sameeullaah (Aboo Maryamm)

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I read Stephen Hawking’s Brief History of Time in middle school and thought it was great. I also got a chance to see him speak in person when I was in high school. He was one of the popularizers of science that got me interested in studying physics that eventually led to receiving my degree in the subject from Harvard.

What was always clear about Hawking was that he was a man of great faith. Not faith in God though -- he was a staunch atheist. He put his faith in the human mind’s ability to discover the "Grand Unified Theory of Everything." Does such a theory exist? Hawking strongly believed so and, like Einstein and many other physicists, he dedicated his life to attempting to discover it. How do we know such a theory exists? And how do we know it can be discovered at all? These were questions that troubled me as a student of physics. And none of my professors had a compelling answer. The most that they could say is that the universe is so intricate and demonstrates such complexity and sublime order that there must be something that underlies it all. There must be a deeper truth! There must be a reason why this order, this "Grand Design" exists! And the reason is, Hawking surmised, that an all-encompassing theory, perhaps even one all-explanatory equation, a "God equation" as some physicists call it, underpins it all.

The shirk explicit in this mentality is clear, especially for those like Hawking who militantly reject God in lieu of this kind of metaphysical speculation about the world and its history. Rather than recognize that the order of the universe and its comprehensibility to the mind in the first place are due to an all powerful Creator of both the universe and the human mind, Hawking obstinately turned away from the obvious to insist on a figment of his imagination, the "God equation."

The first several verses of Surat al Mulk I find very relevant to Hawking and his demise and the demise of those like him who worship their whims, thinking they are enlightened, but deluding none but themselves.

Blessed is He in whose hand is dominion, and He is over all things powerful.

Who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving. Who created seven heavens in layers. You do not see in the creation of the Most Merciful any inconsistency.

So return [your] vision [to the sky]; do you see any breaks? Then return [your] vision twice again. [Your] vision will return to you humbled while it is fatigued.

And We have certainly beautified the nearest heaven with stars and have made [from] them what is thrown at the devils and have prepared for them the punishment of the Blaze. And for those who disbelieved in their Lord is the punishment of Hell, and wretched is the destination.

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A MAN DIED AND WAS ASKED

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Sahih al-Bukhari, Loans, Payment of Loans, Freezing of Property, Bankruptcy
Book 43, Hadith 7

Narrated 'Hudhaifa:

I heard the Prophet (pbuh) saying, "Once a man died and was asked, 'What did you use to say (or do) (in your life time)?' He replied, 'I was a businessman and used to give time to the rich to repay his debt and (used to) deduct part of the debt of the poor.' So he was forgiven (his sins.)" Abu Mas'ud said, "I heard the same (Hadith) from the Prophet."

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Sorrowfully Our Heart Had Died.

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A woman entered upon the wife of [Imaam] Awzaa'ee, and she saw the mat he prayed on being moistened. Then, she said to her;

Perhaps a child had urinated here.

She replied: *No! this is from the trace of the cry of the Shaykh in his prostration [sujood]. That is how morning enters upon him everyday*

Al Bidaayah wan Nihaayah vol.13 pp.448-449

Trans: Aboo Sahl Al Atharee

Shared by:

Aboo Sahl Al Atharee

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Never Too Late Brethren!

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[Abul Faraj] Al Jawzee learnt the ten qira'at [different ways of reading Al Quran] at the age of 80.

[Al Haafidh Shamsudeen] Adh Dhahabee says:

Look at this lofty zest!

Trans: Abuu Sahl Al Atharee

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Julay'bib

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A must read story of the not so prominent 'ugly' Sahabee – Julay'bib .

- It is narrated in the Books of History that Julay'bib was a Sahabee who was:
short in height
deformed in appearance
his lineage was not known
no one knew who his parents had been
with no clan to protect him
no tribe willing to accept him as their own
he cut a lonely figure even the small children of Madinah would tease & mock him
owing to his disabilities no one would allow him to sit in their company.

- He survived as best he could, many a lonely night in Madinah he spent wandering the streets in despair, tears of desperation would run down his cheeks, there was no one willing to offer him love or compassion, he had no family & not a single friend in the world.

- Life for him was a lonely struggle.

- After the arrival of the Prophet of Allah ﷺ to Madinah, the fortunes of Julay'beeb changed.

- He would go & sit in the company of the Prophet ﷺ & listen intently, rarely speaking; he would out of shyness keep his gaze lowered.

- He now, had the best of friends in the Prophet of Allah ﷺ; those days of loneliness & despair were over for the Best of creation ﷺ had arrived.

- Julay'bib was now a part of community of believers.

- One day as he was sitting in the Company of the Prophet ﷺ, The Messenger of Allah ﷺ asked him: "O Julay'bib ask for something, is there anything you desire."

- He raised his head slowly & said in a shy voice;
"O Messenger of Allah ﷺ, Allah has blessed me with your companionship, I get to sit at your blessed feet and hear your blessed words, what more could I desire".

- The Prophet of Allah ﷺ asked: "How would you like to get married my dear Julay'bib ,” He smiled shyly wondering who would want to marry him.

.
"Yes messenger of Allah ﷺ I would like that."

.
The Prophet of Allah ﷺ went to the house of a prominent & noble Sahabee from amongst the Ansar.

.
He said "I have come to ask for your daughters hand in marriage".

.
The Sahabee was overjoyed he said: "O Messenger of Allah ﷺ what could be a greater blessing than this."

.
The Prophet ﷺ said: "I do not ask of her for myself It is for Julay'bib that I am asking."

.
The Sahabee was left stunned: "For Julay'bib?" he asked in bewilderment. "Yes for Julay'bib" replied The Messenger of Allah ﷺ.

.
He said: "Let me consult with my wife." He went & told her. "The Prophet of Allah ﷺ has asked for your daughters hand in marriage, for Julay'bib."

.
She started crying and wailing: "No not Julay'bib anyone but Julay'beeb I will never allow this."

.
Upon hearing the commotion the daughter arrived. It is said that she was so beautiful that there was none among the women of the Ansar who could compete with her looks. She was so shy & modest that perhaps the sky itself had never seen her head uncovered. She had so much taqwa that she would spend her days & nights in worship. The daughter asked what was happening; she was told that the Prophet of Allah ﷺ wants your hand in marriage for Julay'bib

.
As the Mother continued her crying & wailing the daughter spoke she said: "O my Mother fear Allah think of what you are saying are you turning away the Prophet of Allah ﷺ. 'O my Mother it does not suit a believer to make their own decision once Allah & his Messenger ﷺ have decided on a matter. Do you think that the Prophet of Allah ﷺ will disgrace us? How blessed is the status of Julay'bib, that Allah & his Messenger ﷺ are asking for your daughters

How blessed is the status of Julay'bib, that Allah & his Messenger ﷺ are asking for your daughters hand on his behalf. Don't you know that the angels themselves envy the dust on the feet of one who is a beloved of Allah & his Prophet ﷺ. Ask the Prophet ﷺ to send me Julay'bib for there is no greater privilege than for me to be blessed by such a husband, Prophet of Allah ﷺ has arrived with such a wonderful gift yet my Mother you cry & wail."

.
The Mothers heart being filled with remorse said: "Stop my daughter don't say another word indeed I have erred I repent & I repent a 1,000 times over for as of this moment there is no one who I would prefer for you than Julay'bib."

.
The following day the Nikaah is made.

.
Uthman & Ali present Julay'bib a gift of money to help arrange the feast of Walimah, & to purchase accommodation.

.
A short time later on an expedition Julay'bib was martyred. On the day of the expedition his Father in law, had pleaded with him: "'O Julay'bib this is just an expedition, it is not a compulsory Jihad, it is Fardh-e-Kifayah it is a voluntary Jihad, and therefore you are newly married spend some time with your wife."

.
Julay'bib, the one who had spent a lifetime in despair had now found a loving wife.

But listen to his response to the Father in laws request He said
"O my father you say a strange thing, my Beloved Prophet ﷺ is in the battlefield facing the enemies of Islam & you want me to sit at home with my wife, nay I will sacrifice my blood & my soul rather than see my Prophet ﷺ facing hardship while I sit at home in luxury".

The diminutive Julay’bib was indeed a strange sight carrying a sword almost the same size as him.

The Sahaba stared in wonderment at him the sweet & gentle Julay’bib was transformed in to a Lion.

"Who dare wage war upon my Prophet ﷺ?"

He said as he charged into the ranks of the enemy.

After that battle the Prophet of Allah ﷺ, asked the Sahaba to go & to see if anyone was missing from their families & clans. Each one returned accounting for all his family members. Then the Prophet ﷺ spoke with tears in his eyes he said:

"But I have lost my Beloved Julay’bib go & find him."

They found his diminutive body lying next to 7 Kuffar he had slain in the battle.

The Prophet of Allah ﷺ asked for a grave to be dug, as the Prophet of Allah ﷺ held the body of Julay’bib he said. "O’ Allah he is from me and I am From Him", he repeated this 3 times.

The companions wept profusely "May our Mothers & Fathers be sacrificed for you O’ Julay’bib , how great is your status."

Thus a Sahabee who had once lived as an outcast, shunned by the society around him.

He loved Allah & his Messenger ﷺ and reached such a high status.

He who was not good looking but was blessed with a beautiful wife, he who was poor but was blessed by a wealthy wife, he who had no family or status, was blessed by a wife with noble status and lineage. He who had lived in loneliness and despair, was loved by Allah & his Messenger ﷺ.

He had the Messenger of Allah ﷺ say: "O Allah he is from me and I am from him."

It is said: "That upon his martyrdom, that the sky itself was filled with thousands of angels who had come to participate in his Janazah” .

Julay’bib ‘The Lonesome one’ had become a beloved of Allah, & his Prophet ﷺ, he was lonely no more.

Such is the status of the lovers of the Prophet ﷺ.

As for his wife it is said that there was no widow whose hand was more sought after in marriage than hers.

[Saheeh Muslim Book 031, Hadith Number 6045].

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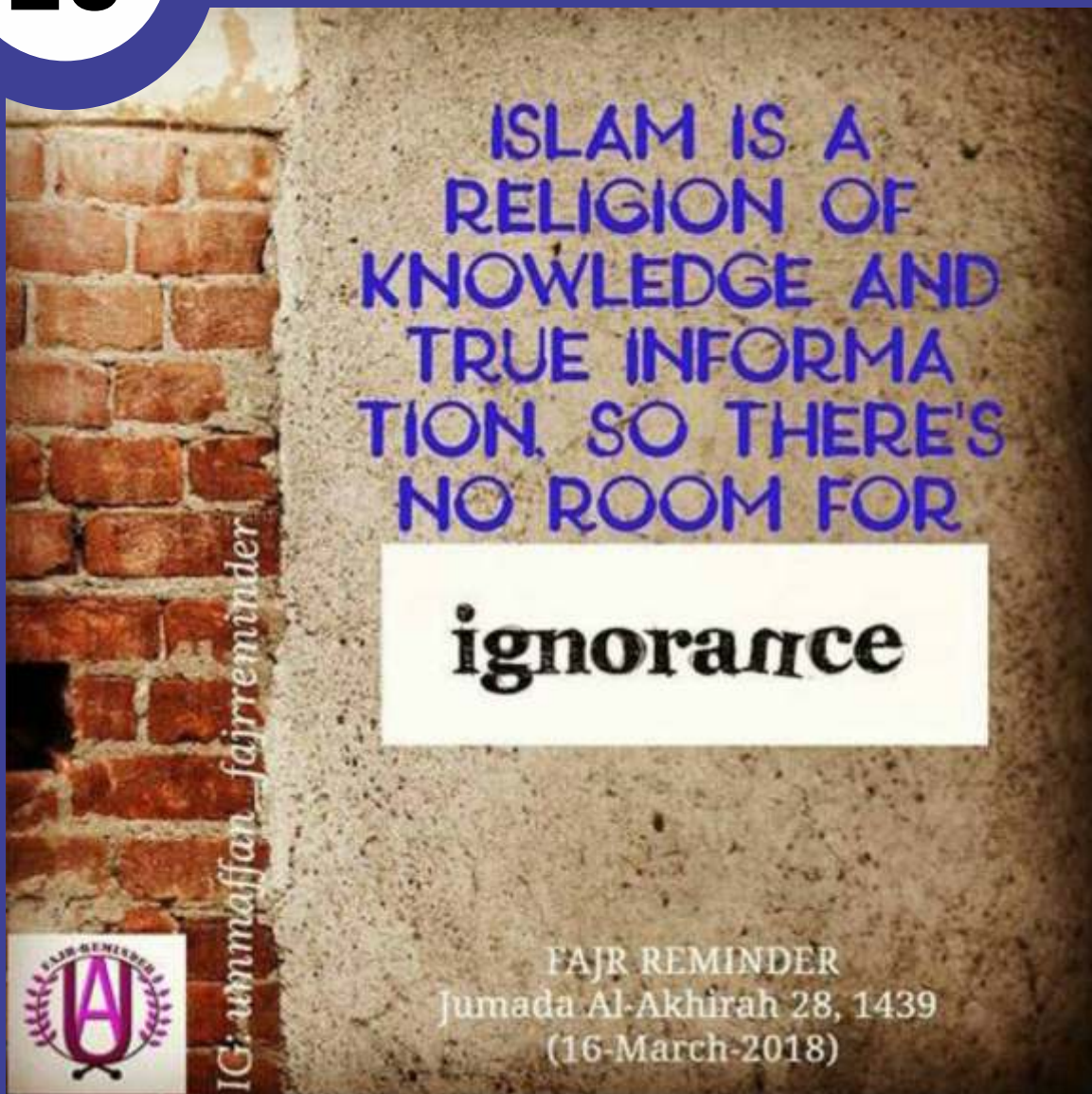
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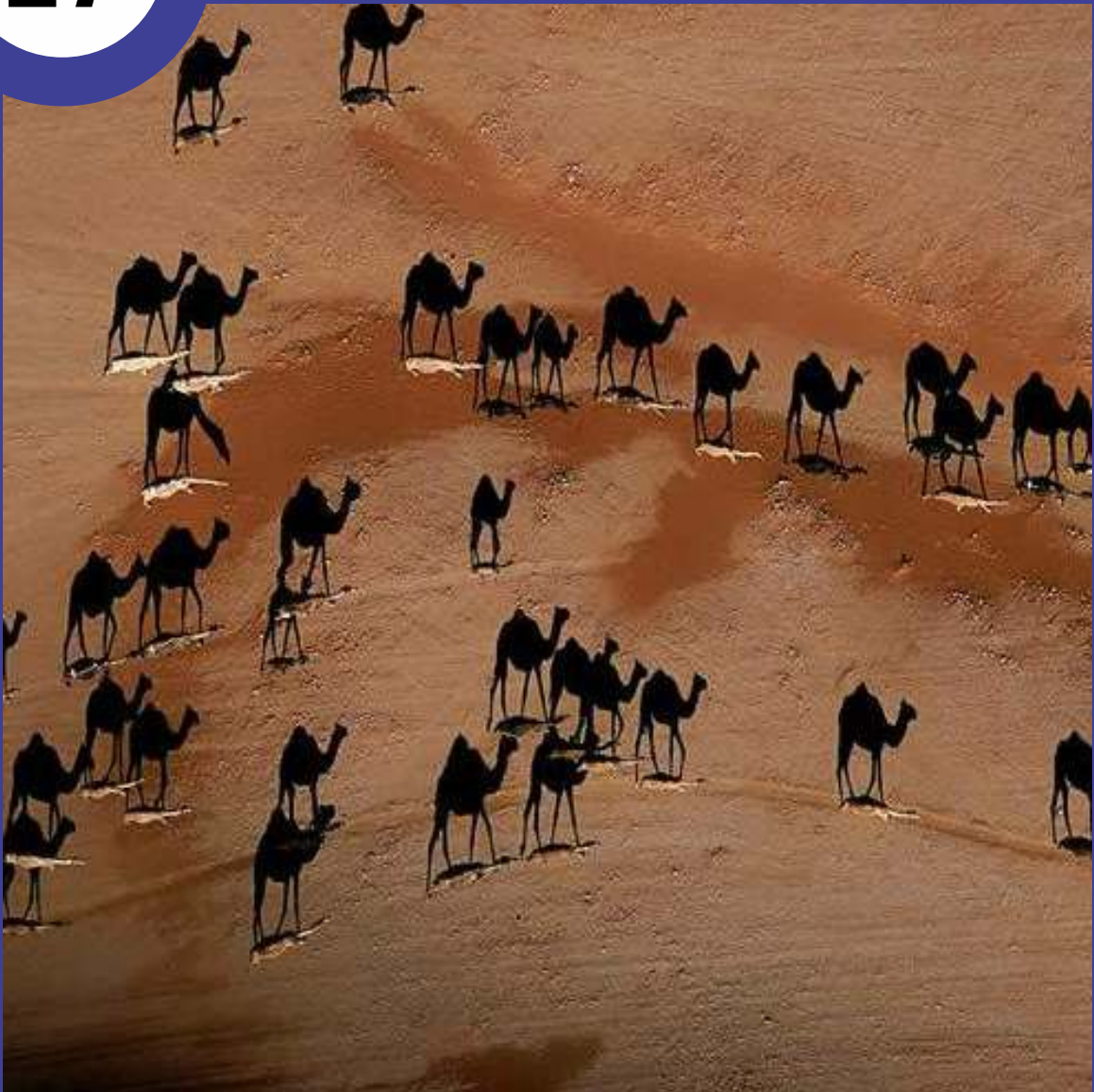
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(An Adaptation from Ash-Shaykh Bazmuul's Sharh Sifatis Salatin Nabiyy

p.124

Translation and Compilation: Adebayo DhikruLlahi

Aboo Sahl Al-Atharee

Uploaded: Jumadal Aakhira 17, 1439, (05 March, 2018)

AlhamduliLlahi wa bi-Hi nasta'een

.

Allah willing this series will cover almost the questions and answers of Ash-Shaykh Bazmuul in his explanation of Sifatus Salatin Nabiyy.

In the book, the Shaykh often uses question and answer style to revive and tie the attention of the readers to the issue(s). This is from the Prophet methodology of teachings which were acted upon by the later and present scholars [may Allah be pleased with them].

I compiled this purposely to seek Allah's mercy and forgiveness when I am dead or while still alive. May Allah pardon us. I write to seek from His Bountiful Rights on the Day when there will be no light...

To proceed:

The Shaykh [may Allah protect him] writes:

"Is this ruling [praying on a mount] specific to voluntary Salaah on journey, or it includes voluntary prayer [after Salaah] even at home on a mount?"

I say:

"What is glaring in the ruling here is that it includes both the journey and home. It was reported from 'Aamir bn Rabee'ah that he said:

"I saw the Messenger of Allah [sallaLlahu alayhi wa sallam] while on his mount praying nawafil by moving his head, whatever direction he faced, but the Messenger of Allah never did the same in offering the compulsory prayers.[Al Bukhaaree and Muslim collected it].

And from Anas bn Maalik, he said:

"If the Messenger of Allah [sallaLlahu alayhi wa sallam] intended to offer voluntary prayer on his mount, he would face the Qiblah, then he would say the Takbeer, then he would allow his mount to move on and would pray facing whenever it faced. [Collected by Ahmad and Abu Daawud and its wording is Abu Daawud's. Al-Albaanee graded its chain of transmitters in Sifatus Salatin Nabiyy p.55, likewise the verifier of Zaad al Ma'aad vol.1p.476, and he mentioned its authentication from more than a scholar].

I say:

Mentioning of the journey in the narration, according to some of the scholars, is not for restriction rather just to mention the

agreed event, there is no opposite understanding for it yet the narration of Anas strengthens it, while what is apparent in the ruling is "absolute permissibility of offering voluntary prayer on the mount during journey or at home." This was what narrated from Anas bn Maalik, Abu Yuusuf, the companion of Abuu Haneefah, likewise Sa’eed bn Al Istikhree from the Shaafi’iyyah, agreed with them.[Check Sharh An Nawaawee on Saheeh Muslim vol.5 p.211 and Fath Al Baaree vol.2 p.575].Allah knows best.

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The Foundation of All Disobedience (Sins) Is Incapacity

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OUR SALAF-U-SAALIH

Ibn al-Qayyim (rahimahullaah) said:

وأصل المعاصي كلها العجز ، فإن العبد يعجز عن أسباب أعمال الطاعات ، وعن الأسباب التي تُبعده عن المعاصي ، وتحول بينه وبينها ، فيقع في المعاصي.
The foundation of all disobedience (sins) is incapacity. For the servant is not able (to take) the ways (leading to) actions of obedience and the ways that distance him from sins, (which) come between him and them. Hence, he falls into sins, thereby.

In Zaad al-Ma’aad (2/362).
Note: Being unable to take the ways and means is a deficiency and fault on behalf of the servant, indicating a weakness in his resolve and intent (iraadah, qasd, ’azm). This underlies his falling into disobedience.

Translated by Abu Iyaad

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Different Obstacles In The Servant's Journey to Safety In The Afterlife - By Ibnul Qayyim

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OUR SALAF-U-SAALIH

In The Name of Allaah, The Most Merciful, The Bestower of Mercy
Imaam Ibnul Qayyim [rahimahullaah] said:

Disobedience is the cause of being in shaytaan’s captivity and a prisoner of lowly desires. A disobedient person is always in the captivity of his devil, the prison of his lusts and leadership of his desires. He is a captive and a shackled prisoner. There is neither a captive whose state of affairs is more evil than that of a captive whose captor is his worst enemy, nor is there a prison more restricted than the prison of desires, and shackles that are more restrictive than the shackles of lust; so how can a heart that is a captive and a shackled prisoner follow the path to Allaah and the home of the afterlife? How can he follow a single path when the heart is shackled and stricken with harm from every angle as a result of the [severity] of its shackles? The likeness of the heart is that of a bird; it distances from harm whenever it flies high and surrounded by harm whenever it lands. It is reported in a hadeeth: “Shaytaan is a wolf to a human being.” And just as an unprotected sheep in the midst of wolves is quickly destroyed, likewise if there is no protection from Allaah for the slave, it is inevitable that his wolf will prey on him.

He is protected by Allaah through Taqwaah. Taqwaah is a shield and shelter from Allaah between the person and his wolf; just as

it is a shield against punishment in this life and the afterlife. Whenever the sheep is closer to its shepherd, it is safer from the wolf and whenever it is distanced from the shepherd, it comes closer to being destroyed. So the sheep is more protected when it is closer to the shepherd, for the wolf only takes away the [sheep, cattle] that are distanced and far away from the shepherd.

The basis of this affair is that whenever the heart is distanced from Allaah, then harm upon it is quicker, and whenever it is comes closer to Allaah, it is distanced from harm. Being distanced from Allaah is of various levels and some are more severe than others. Being distanced from [Allaah] through disobedience is greater than being distanced from [Allaah] through thoughtlessness; being distanced from [Allaah] through bidah is greater than being distanced from [Allaah] through disobedience, and being distanced from [Allaah] through hypocrisy and shirk is greater than all of that. [Ref 1]

Repentance:

[Source: (Ad-Daa’u Wad-Dawaa’u’ page 119-120). Abridged and slightly paraphrased]

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What islam is

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Shaikh S ā lih al-Fawz ā n said: “Jibreel said: “Inform me about Isl ā m”, i.e. clarify for me the reality of Isl ā m; this is because, it is necessary to know the reality of Isl ā m. It is not sufficient that a person just relates himself to Isl ā m or simply says: “I am a Muslim” , while he is unaware of the true reality of Isl ā m (and its beauty). This is because if he is unaware of the reality of Isl ā m, he will not act upon it. How can he act upon something he is ignorant about?! It is not sufficient in Isl ā m that one relates to it while being ignorant (about its teachings). Therefore, it is necessary to know the reality of Isl ā m till one fulfills what is required from him.” [al-Minhatu al-Rabb ā niyyah f y Sharh al-Arba’ yn al-Nawawiyyah (1/33)]


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Upon Ubaadah Bin Saamit [] that the Messenger of Allaah [ﷺ] said:

“ Speak good and you will gain [reward] and refrain from evil speech and you will be safe. ”

[Musnad As Shihaab, (No. 666) | Shaykh Al Albaani: ‘Saheeh’ In Saheehul Jaami’, (No. 4419) | Translated By Abu Hakeem Bilal Davis]

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Assim Alhakeem
@Assimalhakeem

The third Rakah with the Imam was your first. After Imam offers Salam, stand up and pray your 2nd, sitting down in tahshuhd and then offer your 3rd and finish it as usual.

Farida_ @fareeda_Ameenu

@Assimalhakeem Salam, if you join Maghrib prayer on the third rak'ah, after the prayer are you suppose to pay 2 straight rak'ahs?

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Do Not Curse Shaytaan

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From Abu Hurairah from the Messenger of Allaah [ﷺ]:

“Do not curse the Shaytaan and seek refuge with Allaah from his evil.”

[Collected In Saheehah, (No. 2422) | Sh. Albaani: 'Saheeh' | Translated By Abbas Abu Yahya Miraath al-Anbiyya]

The Allaama Ibn Uthaymeen [] said:

“A person has not been ordered to curse the Shaytaan but rather he has been ordered with seeking refuge from him.

Allaah [] said:



'And if an evil whisper comes to you from Shaytaan then seek refuge with Allaah. Verily, He is All-Hearer, All-Knower.' [al-A'raf: 200] ”

[Majmoo al-Fatawa, (3/93) | Translated By Abbas Abu Yahya Miraath al-Anbiyya]

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'Aayesha narrated:

"The Prophet ﷺ did not adhere more firmly to any naafil (supererogatory) prayer than the two rak'ahs (Sunnah) of Fajr."

[Al-Bukharee no.1169]
<https://t.co/YxOpUvlecO>

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Taking Unjustly

Narrated Salim's father: The Prophet ﷺ said, "Any person who takes a piece of land unjustly will sink down the seven earths on the Day of Resurrection."

SOURCE AL-BUKHARI #3196

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Question: What is the meaning of the hadeeth: "Islam began as something strange and will return as being strange as it began, so glad tidings to the strangers."

Answer: Imaam 'Abdul 'Azeez bin 'Abdullaah bin Baaz رحمه الله said:

The meaning of it, is that Islaam began as something strange as was the case in Makkah and in Madeenah shortly after the migration, no one knew it (Islaam) nor did anyone practice it except a few. Then it spread, and the people entered it in large crowds, and it became dominant over the other religions. And it will return as something strange in the latter part of time as it began, no one will truly know it (Islaam) except a few from the people. No one will act upon it as it was prescribed (by Allaah & His Messenger ﷺ) except a few from the people, and these are the strangers. The complete hadeeth is his saying ﷺ:

"So glad tidings to the strangers" narrated by Muslim in his Saheeh. And in another narration other than the one in Saheeh Muslim:

It was said, "O Messenger of Allaah, who are the strangers?" He said:

"Those who rectify (the affairs of the religion) when the people have become corrupted." In another wording:

"They are those who rectify what the people have corrupted of my Sunnah."

[Majma' fatawa wa maqaalat mutanaw'ih 25/105]



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Maktabatul Uthaymeen

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"Do not carry the worries of this life because this is for Allah and do not carry the worries of sustenance because it is from Allah and do not carry the anxiety for the future because it is in the Hands of Allah. Carry one thing, how to Please Allah. Because if you please Him, He Pleases you, fulfils you and enriches you."

Ibn Al-Qayyim

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تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ
They abandon their beds, invoking their Lord with hope and fear, and donate from what We have provided for them.
Surah as-Sajdah Ayah 16

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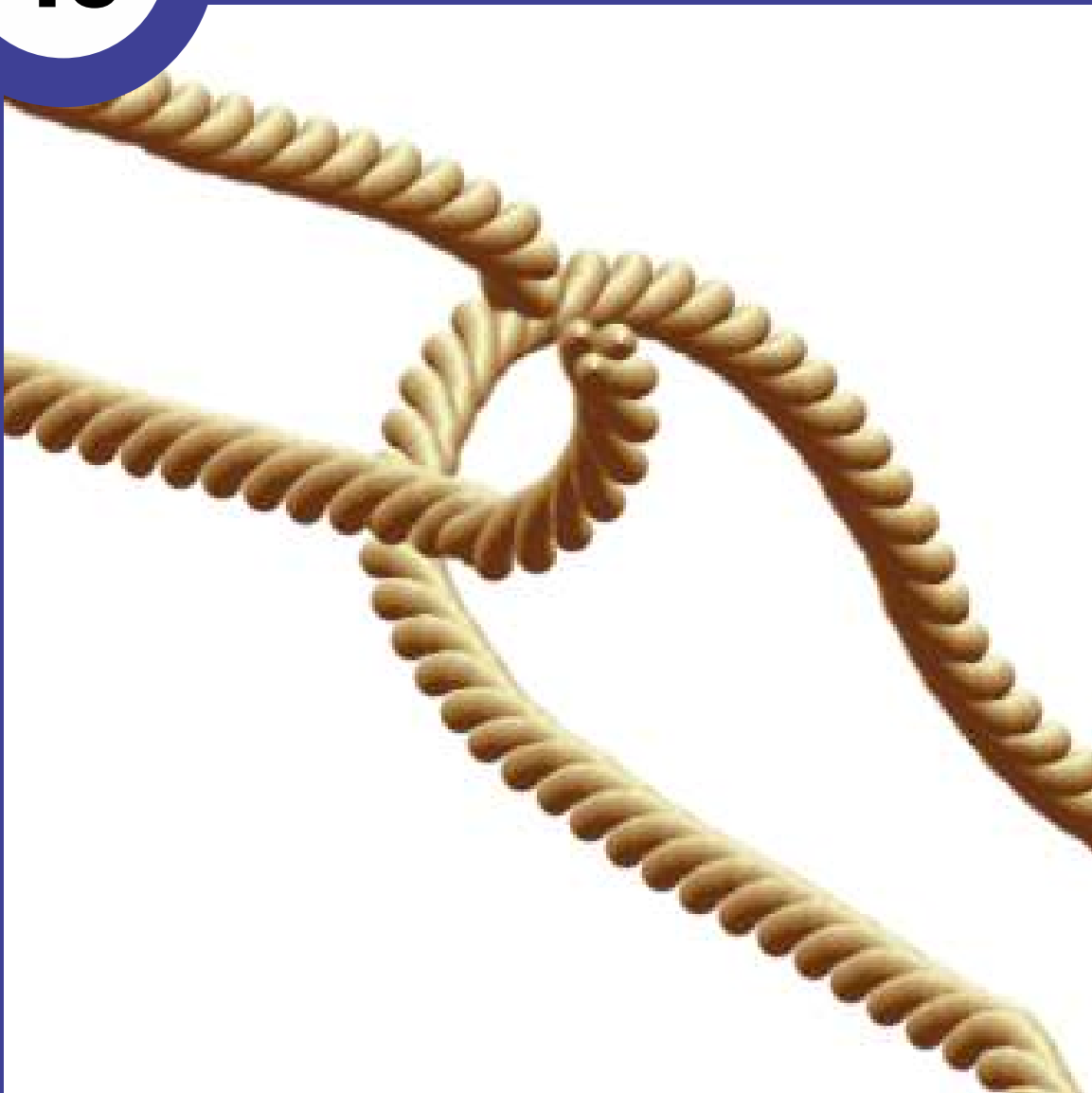
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Anas bin Malik reported that Allah's Messenger ﷺ said: He who likes that his sustenance should be expanded and his age may be lengthened should join the tie of kinship. (Muslim) ♥

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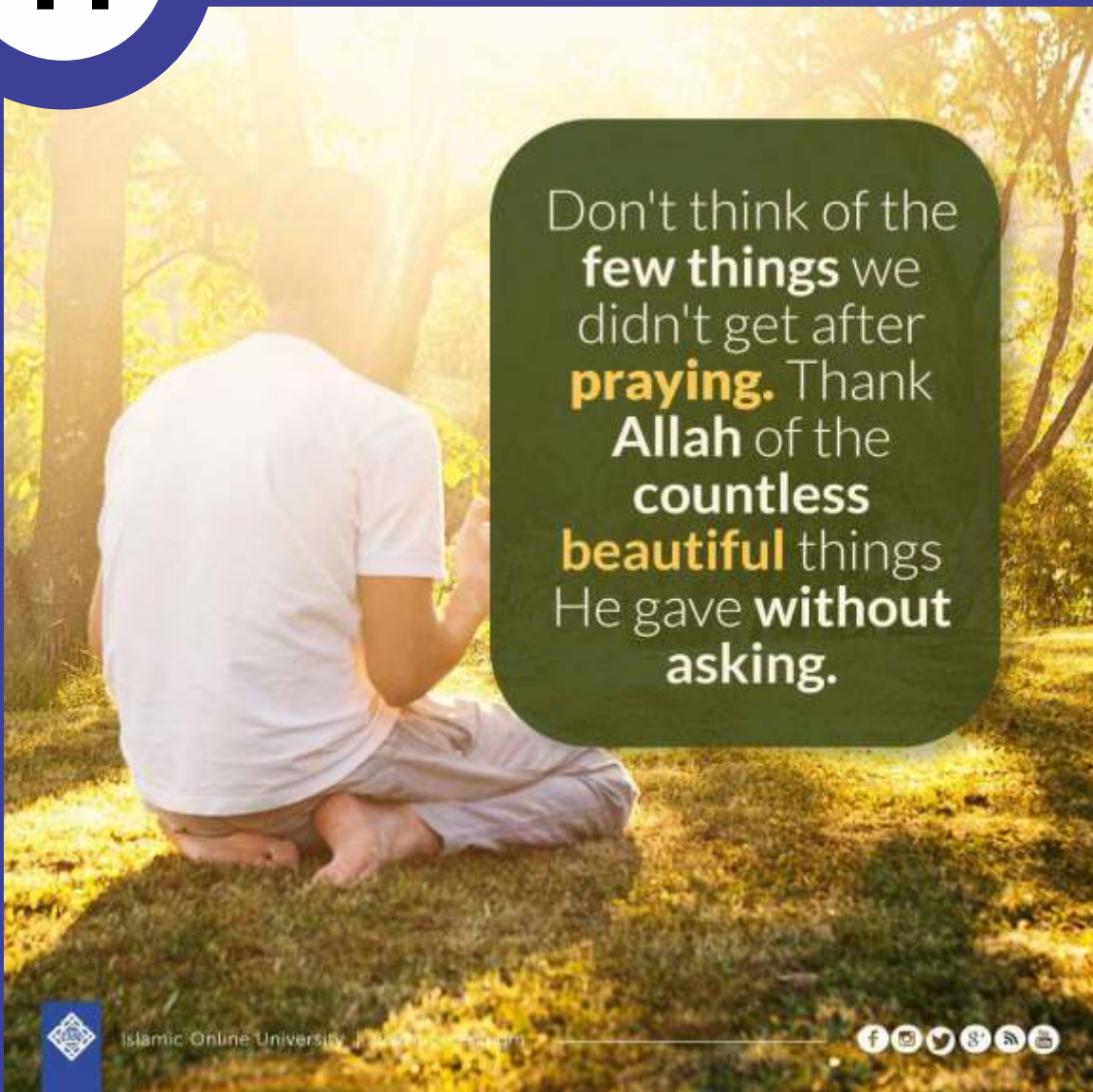
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Don't think of few things we didn't get after praying. Thank Allah of the countless beautiful things He gave without us even asking.

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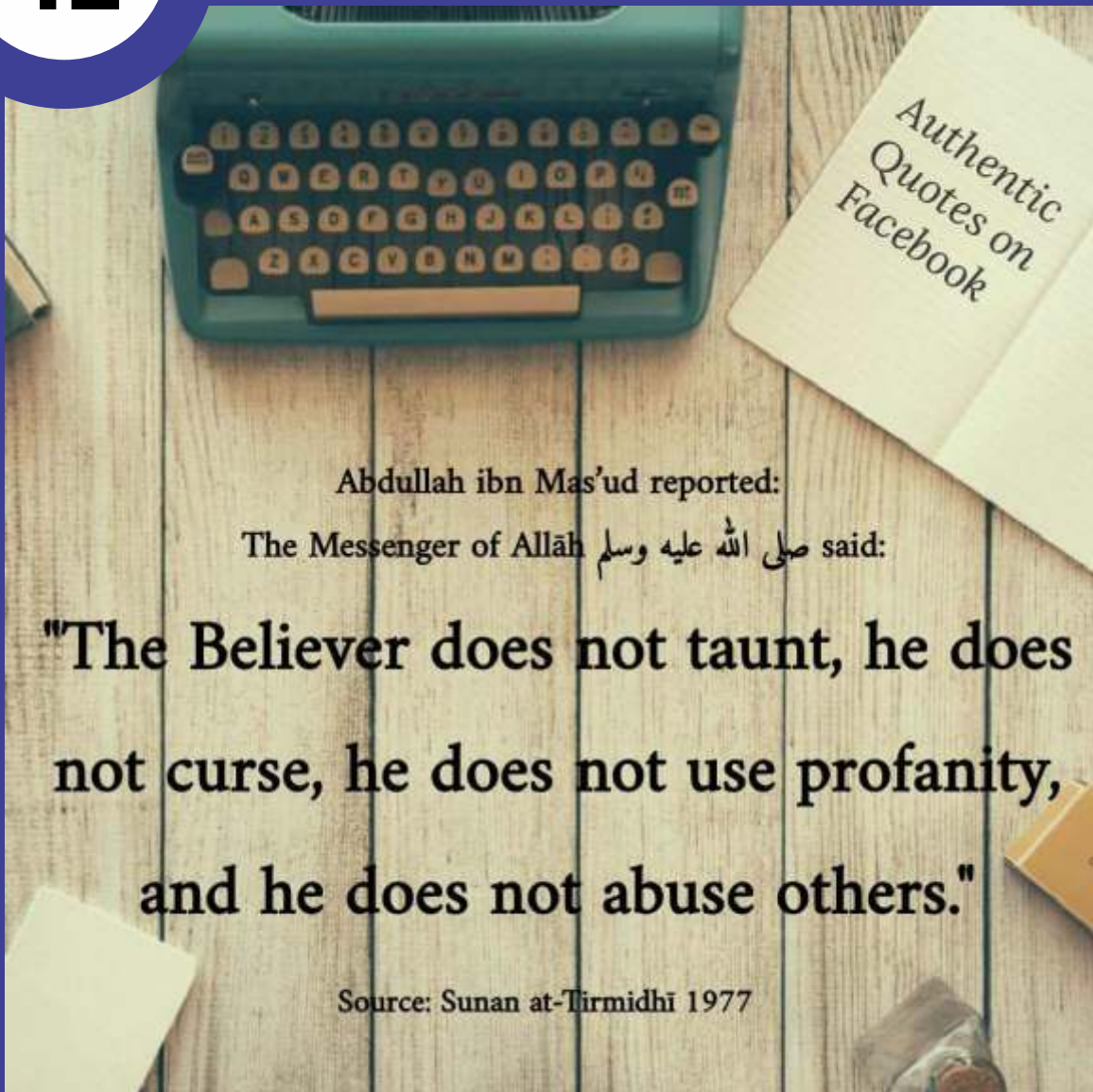
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Two important qualities of a believer- patience (in times of tribulations) and gratitude (in times of receiving blessings from Allah). May Allaah grant us both- Aameen

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What follows is some advice from sheikh Muhammad ibn Saalih al-'Uthaymeen in response to a general question about how to memorize the Qur'an:

وأما حفظ القرآن فطريقة حفظه تختلف من شخص لآخر، بعض الناس يحفظ القرآن آية آية بمعنى أنه يحفظ آية يقرأها أو لا ثم يرددها ثانيا وثالثا حتى يحفظها ثم يحفظ التي بعدها ثم يكمل ثمن أو ربع الجزء أو ما أشبه ذلك، وبعض الناس يقرأ إلى الثمن جميعا ويردده حتى يحفظه ومثل هذا لا يمكن أن نحكم عليه بقاعدة عامة فنقول للإنسان: استعمل ما تراه مناسبا لك في حفظ القرآن.-

As for memorizing the Qur'an, the path to memorizing it differs from one person to another.

Some people memorize the Qur'an one ayah at a time, meaning that they memorize an ayah by reciting it once then repeating it a second and a third time until they have memorized it and then they memorize what comes after it and so they complete an eighth or a fourth of a juz' or something similar to that.

But other people read as much as an entire eighth and then repeat that until they have memorized it.

It is not possible for us to give a ruling of one single general principle on something like this, so we say to the people: do what you find to work for you when it comes to memorizing the Qur'an.

لكن المهم أن يكون عندك علم لما حفظت متى أردت الرجوع إليه، وأحسن ما رأيت في العلم أن الإنسان إذا حفظ شيئا اليوم يقرأه مبكرا الصباح التالي، فإن هذا يعين كثيرا على حفظ ما حفظه في اليوم الأول، هذا شيء فعلته أنا فإن هذا يعين على الحفظ الجيد.-

That being said, the important thing is for you to still have knowledge of what you memorized when you intended to review it, and the best thing which I have seen in terms of (retaining) knowledge is that a person, when he memorizes something one day, would then recite it early the following morning, for indeed this assists a great deal in retaining what he memorized on the first day. This is something which I personally do, for it assists a great deal in memorization.

[Kitaab al-'Ilm pg. 95]

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We will punish them gradually from the direction they perceive not.

Sufyan ath Thawree said:

Whenever they commit a sin, We[Allah] will bless them with comfort [till] We make them forget to seek forgiveness

Al Mukhlasiyt:2352

Trans: Aboo Sahl Al Atharee

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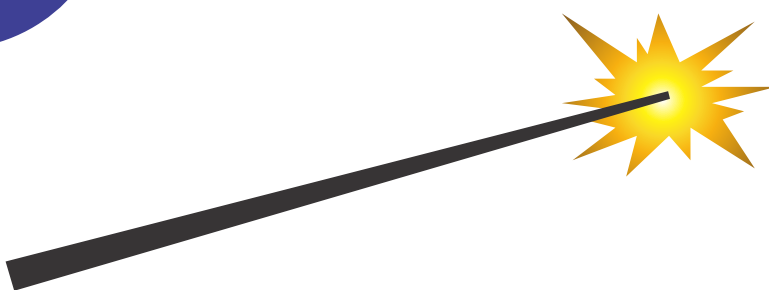
Aboo Sahl Al Atharee

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The Ruling on Beating Male and Female Pupils



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The Ruling on Beating Male and Female Pupils

Ash-Shaykh Saalih Fauzaan - may Allaah preserve him

Translation: Aboo Aamir Al-Atharee

[Ishaq bn AbdirRaheem]

Uploaded: Jumaadal Aakhirah 27, 1439, (15, 03, 2018)

Bismillaahir-Rahmaanir-Raheem

Said Ash-Shaykh ad-Duktoor Saalih bn Fauzaan al-Fauzaan – may Allaah the Mighty – preserve him: ‘Beating is a means from among the means of instilling [etiquette]; the Salaf used to make use of it, in fact the Messenger of Allaah (salallaahu alayhi wa sallam) commanded it. He said:

مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ لَسَبْعٍ وَاضْرِبُوهُمْ عَلَيْهَا لَعَشْرٍ

‘Command your wards regarding the Salaah when they are seven [years old], beat them over it when they are ten [years old].’ Allaah the Mighty and Most Sublime also commanded beating with respect to correcting (the rebellious) wives. He the Mighty said:

وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ

“...as to those women on whose part You see illconduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful)…” [Nis : 34].’

However the Messenger of Allaah (salallaahu alayhi wa sallam) said:

لَا يَضْرِبَ فَوْقَ عَشْرَةِ أَسْوَابٍ إِلَّا فِي حَدٍّ مِنْ حُدُودِ اللَّهِ

‘Beating should not be more than ten lashes except in a matter of Prescribed Punishments from Allaah.’

Therefore beating is one of the ways of upbringing. Thus the teacher can beat [his pupils] so also is the trainer. The person in-charge of affairs can also beat as a means of correction and deterrence. The husband can also beat his wife who is [exceedingly] rebellious. Those who decry beating and forbid from it saying it is a foul method have only come under the influence of western civilization whereby they transmit to us what they have imbibed from those people whom they learnt from. As for what has come from Allaah, the Mighty, His Messenger (salallaahu alayhi wa sallam) and the Salaf is that

beating is effective. But beating should be with caution, not the type that tears the skin or breaks the bone; it should be resorted to when necessary.’ End of quote.

He – may Allaah preserve him – also said: ‘There is in the hadeeth the proof that beating is one of the means of imparting knowledge, there is also in it the rejection of the view of those who prevent it saying it is a foul method, rather it is a success-prone, religious and Islamic means, the Salaf made use of it and the Messenger of Allaah (salallaahu alayhi wa sallam) commanded of it. Allaah also commanded it in His Book; therefore it is a success-fetching means provided it is made use of in the manner the Sharee’ah has prescribed and where it has commanded it.’

Source: Igthaathatul-Mustafeed bi Shar’h Kitaab at-Tawheed, ar-Risaalah Foundation, pp.282 and 284].

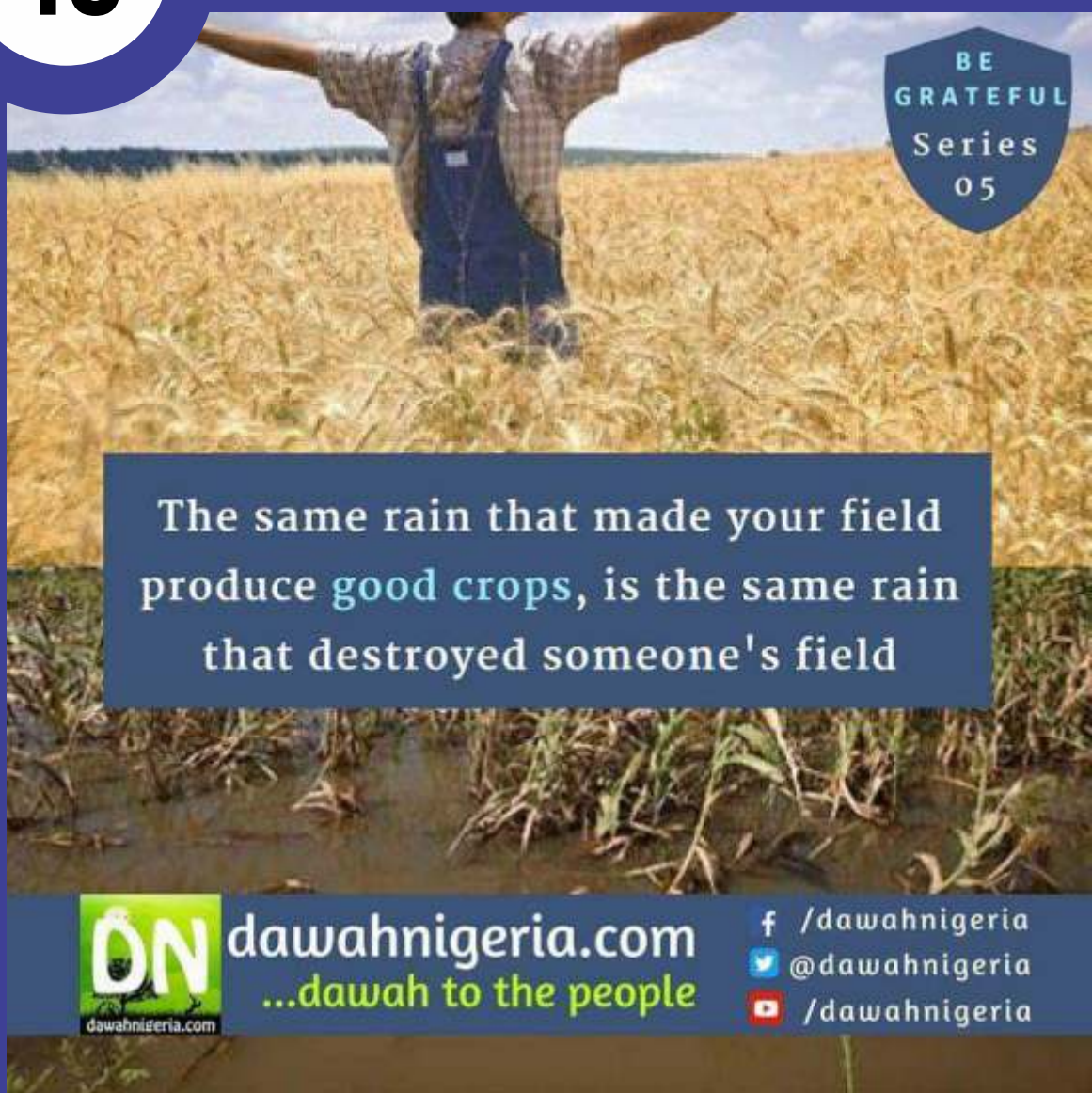
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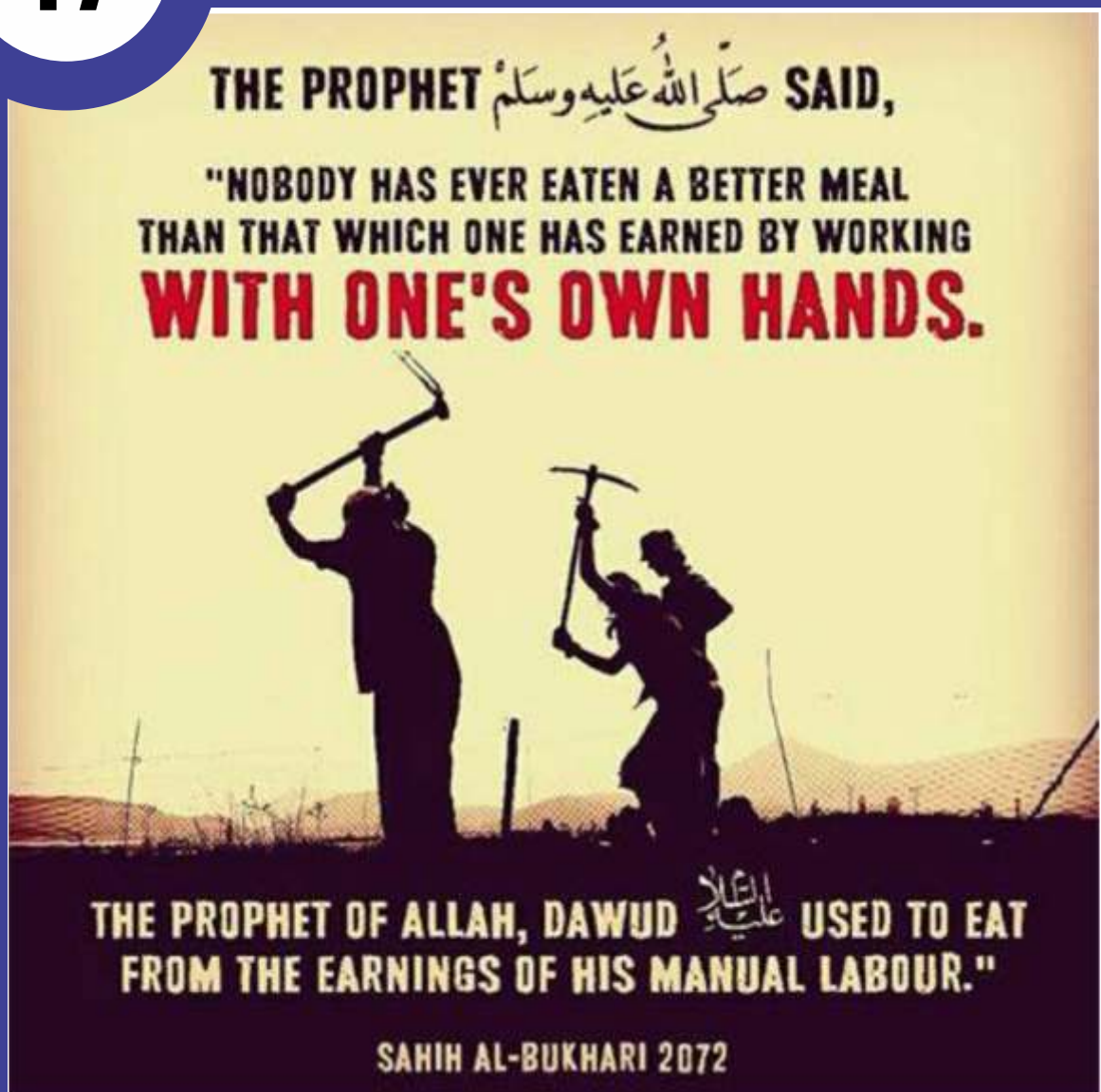
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Abu Ad-Dardaa [radiyallaahu anhu] said:

"There is no good in life except for two types of men: The one who keeps quiet & is fearful of doubtful matters that might harm him in the Aakhirah, or a speaker who has knowlege of what he says.

"[Al-Muntaqaa Min Kitaab Rawdatul Uqalaa’p23]

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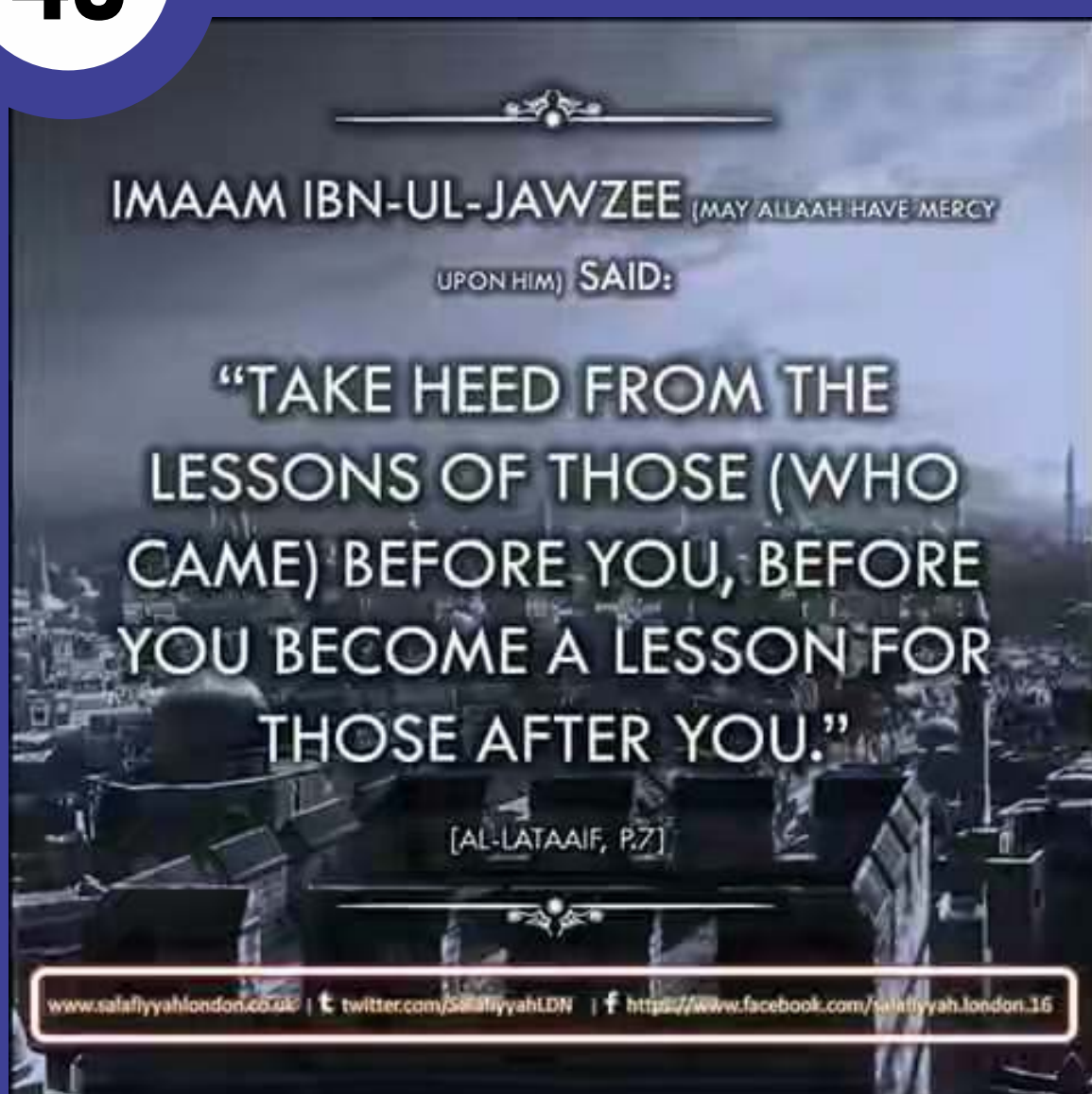
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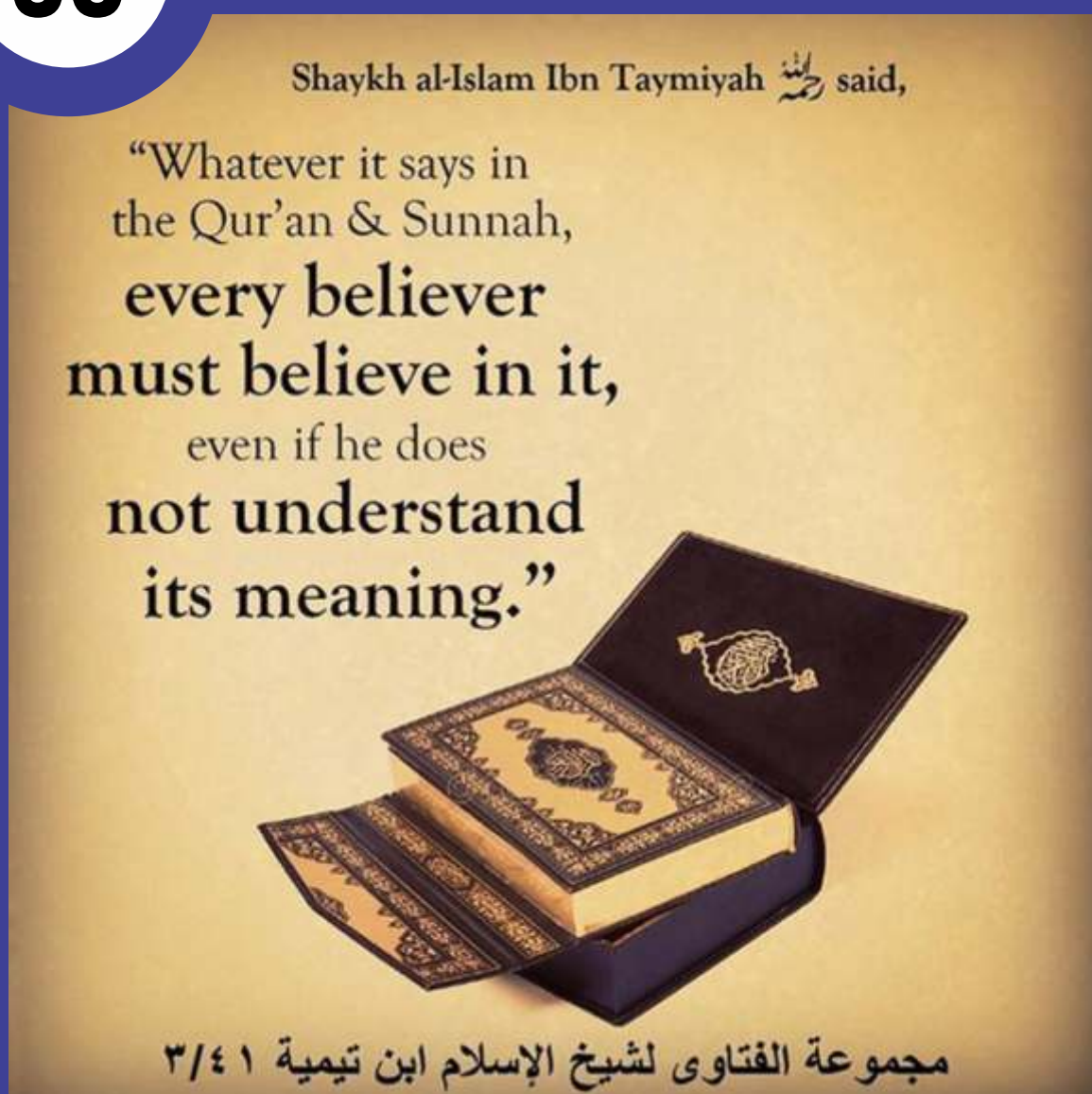
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All praise be to Allaah who has made the compilation of this listicle possible. We trust you enjoyed it and benefitted from it. We ask Allaah the Exalted to accept it as an act of worship and make subsequent editions more beneficial.

We also wish to commend our brothers and sisters who have been striving to revive the ummah through various platforms, may Allaah reward you all abundantly and purify our intentions from show-off. Aameen.

We are most committed to serving the ummah better, therefore, we will be glad to accept advices from our noble readers. The religion is naseehah as the messenger of Allaah said.

JazaakumuLLaahu Khayran.

See you next week in shaa Allah!

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